

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 47, Number 8

May, 1979



From left to right:

Rev. Moon, Ham Sok Han, Earle and Akie Reynolds on balcony of Galilee Church in Seoul, Korea

Korean Report . . . page 127

FRIENDS BULLETIN

(USPS 859-220)

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The official organ of news and opinion of Pacific Yearly Meeting and North Pacific Yearly Meeting of the Religious Society of Friends.

Second class postage paid at San Francisco, California.

PUBLISHED monthly except February and August at 842 Union St., San Francisco, California 94133. All correspondence, editorial and subscription, should be directed to mailing address above. Deadline for copy is fifth of the month preceeding month of issue.

SUBSCRIPTION RATES: \$5.00 per year. First class postage \$8.00. Single copies \$1.00 postpaid. Monthly Meetings are encouraged to collect and subscribe for all their members. Contributions beyond subscriptions are welcomed to help meet actual costs and reduce Yearly Meeting subsidies. All contributions are tax deductible; receipts sent on request.

printed by
 American Friends Service Committee
 San Francisco

Cover Photo: Akie Reynolds

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“...walk cheerfully over the world...”

The stirrings of summer and Yearly Meetings begin with this issue's call to Intermountain Yearly Meeting at Ghost Ranch in New Mexico, the latest word from North Pacific Yearly Meeting's Steering Committee, and the inclusion of the Pacific Yearly Meeting's registration form.

The contrasting reports of Earle and Akie Reynolds' Korean trip and Betty Black's, “A Good Age in China,” bring into sharper focus the concerns Friends of the Pacific Rim have had and continue to have for our friends (and Friends) in the orient. In what ways can we be mutually helpful to one another, learn from each other, and share more of our lives?

The joint NPYM/PYM Friend in the Orient Committee continues these inquiries, searching for a Friend or Friends who are prepared to live and work in Korea and beginning explorations to establish communications in China once again. They are also in correspondence to ascertain what Friends might do to aid the “Boat People” refugees from Vietnam. In these ways, Friends are continuing to respond to George Fox's admonition: “. . . walk cheerfully over the world answering that of God in every one . . .”

Shirley Ruth

PYM Worship-Fellowship Alternatives M & O Subcommittee on Worship- Fellowship Groups

In years past we have alternated between unstructured Worship-Fellowship Groups and semi-structured Quaker Dialog groups. This year we are offering Friends a choice:

- (1) The leader will convene the group in worship. There will not be a theme nor a question. The group will wait for the deepening and quickening of the Spirit. Vocal ministry and sharing may come out of the stillness; and it may be that a time comes when worship ends, and Friends wish to discuss some concern or theme that has arisen from the silence and the sharing.
- (2) For Friends who prefer more structure, the leader will have a list of suggested (not sacrosanct) topics; and the group, after a period of silence, will move on to Quaker dialog.
- (3) The unprogrammed Meeting for Worship will be available for those who prefer it.
- (4) There will be a Quaker dialog group for the Junior High School Friends.

Report on a Trip to South Korea

Akie and Earle Reynolds
Santa Cruz Meeting

When we visited South Korea in August of 1978, we took with us a traveling minute from PYM, a letter of support to the Seoul Friends Meeting from the Friend in the Orient Committee, and a letter of sympathy to Ham Sok Han on the death of his wife, Duk Soon Whang, on May 8 of that year. As is well known to many Friends, "Teacher Ham" as he is often called, is an elder of the Seoul Meeting, and a leader in the resistance movement opposing the repressive government of President Park Chung Hee.

Our mission was to deliver these messages, to inquire into the condition of Korean Friends, and to discuss with Seoul Friends their possible needs and desires for the presence of sojourning Friends who might visit under the oversight of the Friend in the Orient Committee.

Before we went to Korea, we spent a couple of weeks in Japan. Here, in addition to participation in the meetings of Peace Science Society International, and the joyous duty of visiting numerous relatives and in-laws, we also had the opportunity to attend two meetings for worship at Tokyo Meeting, to talk to Ronald Beasley from International Fellowship of Reconciliation (who had just returned from Korea), to get valuable information and advice from Peter and Maud Easter, and in general to gain some feeling for the Korean situation as it could be seen from Japan.

We also applied in Tokyo for visas for Korea, and here a differential treatment could clearly be seen in the processing of our applications. Earle, an American citizen, received his visa promptly and without cost, while Akie, a Japanese citizen, had to fill out lengthy forms, pay a fee, and return for a second time to get her visa. We were to discover, as time went on, that a married couple of our particular racial and national combination posed special problems for Korean officials.

We chose to take the overnight ferry from Shimoneseki to Pusan, and were happy with our choice. We traveled tourist class, inexpensive but quite satisfactory. Blankets and appropriately hard pillows were furnished, and we slept on a matted floor (the proper sleeping place for any civilized human being, as any Japanese would be happy to confirm). The trip was thus not only cheap, but

much more interesting than flight.

This was Earle's first visit to Korea, although he had lived in Japan for a number of years, and had sailed up the coast of Korea in 1961, on the voyage of *Phoenix* to Vladivostok. Akie, however, had lived in Korea as a very young child during the period of Japanese occupation. She was quite convinced that she would recognize -- and be recognized by -- at least one old friend, Hanako-san, an elephant in the Seoul Zoo, on whose back she had ridden some 35 years ago!

Our boat arrived in Pusan harbor at 2 a.m., but we were kept on board for six hours before being permitted to go ashore for processing. Several more hours were taken up with waiting, filling out forms, and standing in line -- a not unfamiliar procedure. Passing through Immigration was particularly tedious. We inched our way along as each passport was inspected in minute detail, and many items questioned.

The officials were particularly interested in one's reasons for visiting Korea, what contacts had been made, where one intended to go, and what one intended to do. While we did not falsify our answers, neither did we go into great detail, mention specific names, or volunteer unnecessary information. We were listed as tourists, which indeed we were, since we had planned to make this trip even if we had not been asked to take on an additional task. A special problem arose from the fact that we wished to remain together as a couple, a plan which did not fit well into the sorting system being used. Our refusal to be separated occasioned a bit of shouting at us, but we persevered, and were finally passed by Immigration, amongst the very last of several hundred visitors.

Our trip through Customs was quicker and more pleasant. When questioning by our inspector revealed that Earle was an American citizen and a college professor -- an occupation evidently meriting some respect -- we were passed through quite quickly, with only a cursory inspection of our baggage. We were carrying with us quite a few articles and reports on Korea, some of them quite critical, and several stories about Ham Sok Han, which we had made no effort to conceal. These were not even looked at. (This non-event was to become an event of some consequence on our departure.)

In the afternoon we took a fast train for Seoul, a pleasant trip and relatively inexpensive. We had read that special efforts had been made by the government to make attractive the houses and property in view along the right-of-way, and certainly the

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(Korean Report: cont. from Page 127)

view was pleasant, and the countryside beautiful. We did note that at bridges there were camouflaged huts and armed soldiers. Whether this was a necessary precaution or a psychological ploy we did not know.

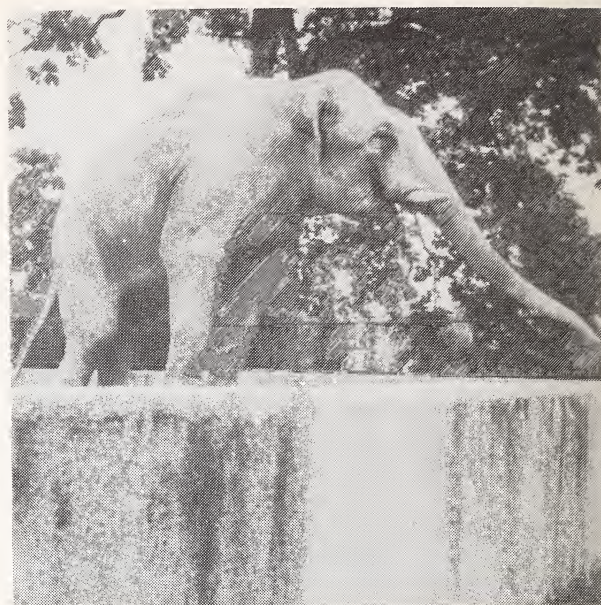
On the train, food and refreshments were plentiful, with an almost constant procession of vendors moving up the aisle, and a continual musical background provided by loud-speakers. We could identify, interspersed with current Korean hit-songs, that old favorite "I'll Take My Stand by the Rio Grande where Sunshine Keeps Falling on Old Black Joe."

It was near dark when we arrived at Seoul Station, and we took a taxi to the YMCA Tourist Hotel about which we had been told by Peter Easter in Tokyo. We had no trouble in getting rooms, although only the most expensive were available (we were told) on such short notice. Our room was old but comfortable. It is true we did hear a bit of scurrying in the ceiling, and looked up to see a small hole through which the whiskers of a mouse emerged, but it was evidently only curiosity, as we were never invaded. A sign on the wall said: "Warning. Observation using telescope and photographing from windows are strictly prohibited. The violators are punished by law. Signed by Mayor, City of Seoul."

We immediately phoned the number given us as the home of Ham Sok Han. We had, of course, written from Japan, telling of our plans and itinerary. There was no response; but when we made a second call, to the Meeting House, we were told that our letter had been received, and that we should wait for a return call. This we did, but were rather disappointed as the evening -- Thursday -- passed without a reply. We had timed our arrival, as Sang Dal Cha advised, so as to be present on Thursday evening for the weekly prayer-meeting, and regretted missing it.

Much of the next morning also passed while we remained in our room, and we debated whether we should continue to wait quietly, phone again, or try to get to the Meeting House on our own. Late in the morning the Clerk of the Meeting, Chin Young Sang, phoned and said that he had contacted Ham Sok Han, and that we were invited to come to the Meeting House for dinner on Saturday evening. An escort would be sent to the hotel.

This left us with a day and a half for sightseeing, time which we passed most dutifully, visiting several splendid museums, a number of parks (including the famous Pagoda Park, a symbol of resistance), and



Hanako-san — Seoul Zoo

the Korean Cultural Center. We also took in a Korean movie. Most important of all, on Saturday afternoon we visited the Seoul Zoo, where we headed straight for the elephant compound. Immediately Akie spotted an elephant, which she positively identified as Hanako-san. Earle had no reason to disbelieve this, since the creature greeted Akie with pachydermic glee, waving its trunk in an elephantine gesture of joyful reunion. If this description seems a bit ponderous, it must be remembered that this was a weighty matter.

A young scholar, Woo Sang Ha, arrived to escort us to the Seoul Meeting House. A graduate student, he carried under his arm a copy of Taylor's *Introduction to Metaphysics* in the Japanese translation. He told us that after studying with Teacher Ham he had changed his interests from Greek to Hindu and Buddhist philosophy. He had been attending the Meeting for about four years, and he told us, to our surprise, that only the Clerk, Chin Young Sang, and Teacher Ham were members of the Society of Friends. The other twenty or so participants were attenders.

Woo Sang Ha led us from the YMCA hotel into the hot and humid streets, and started out at a fast pace, almost literally swimming through the dense crowds. We had to ask him to slow down, as we did not have his skill in navigating such a stream. From the manner in which he worked his way through the throng, it was obvious he was a true Seoulite. We learned that in this city the first rule of survival is to keep one's cool, remain unin-

By Akie Reynolds

timidated by the noise, crowds and seeming chaos, and push on through. If you don't, you will never get anyplace.

We finally flagged a taxi, and settled back for a twenty-minute ride to the outskirts of the city where the debris from a road under construction barred any further progress by car. Our guide told us that the new road, which disappeared into a tunnel through a high hill in the distance, was being built specifically in order to provide a fast and direct route from President Park's residential palace to "his private plane at the airport" -- just in case, as we understood it. A smile accompanied what we assumed to be a joke, but in Korea jokes often cut close to the bone.

After ten minutes walk we reached the Seoul Meeting House, a modest building in a pleasant residential area near the summit of a rather steep hill. It was surrounded by a wall, and there was a discrete sign telling of the existence of the Seoul Meeting. We entered through an open gate with an overhead bar, on which Earle promptly bumped his head, adding one more scar to his collection.

Chin Young Sang greeted us at the entrance to the house, and Akie expressed her pleasure at meeting him again, since their paths had crossed at the Canada Triennial Meeting, and after that at PYM. Mr. Chin's wife appeared, but he did not formally introduce her, perhaps in accordance with Korean custom. Two small children were also visible. We removed our shoes (in Japanese fashion) and were ushered into a smooth wooden-floored room of moderate size. Except for a low table, it was bare. On the wall was a Quaker Calendar from Philadelphia, a Spanish style block print, and high up in one corner a picture of Christ, kneeling in prayer, face uplifted.

We chatted for a while, the four of us, while Mrs. Chin came and went with refreshments and with preparations for the meal. Mr. Chin told us that this was a multipurpose room -- for eating, sleeping, family use, children's play, First Day meetings, and occasionally for overnight visitors. During our conversation, we learned that since his recent release, Teacher Ham was not under direct open observation by the police, but that "when something happens they come to him." The Meeting wants to send Ham to the Triennial in 1979, but "getting a passport is very difficult." For instance, Chin recently applied for a passport in order to accompany the governor of the bank at which he works, but the government refused his

request.

We learned that Woo Sang Ha had also had difficulties with the police, under the following circumstances. A visiting Japanese activist named Hasegawa distributed pamphlets criticizing the government. She was arrested, and Woo's name was found written in her notebook. He was taken in for interrogation, and later released, but she was jailed for seven days.

As time passed during our conversation, we could sense an uneasy feeling from Mr. Chin and young Woo. "Maybe Teacher Ham has fallen asleep," one of them joked, but there was an undercurrent of palpable fear, and the idea was in all our minds that a quite different reason might be delaying Teacher Ham.

However, after perhaps half an hour Teacher Ham arrived, very much awake and full of vitality. The best description of Ham Sok Han is that he looks just like his photographs, which we have all seen. His eyes are particularly alive, and his white beard and robes most impressive. He seemed, at least on this occasion, to be a very relaxed man. We suspect that he takes himself perhaps less seriously than do his followers. As we found out, he also has a keen sense of humor.

In the course of our long talk, he encouraged us to tell him about our travels in *Phoenix*, and when we mentioned our voyage of peace and friendship to China in 1967, he laughed heartily and said, "And now China and Japan have a friendship treaty. You were ten years too early, and got yourselves put in jail." Since everybody in the room was a jail-bird, we had a common bond.

The meal, it seemed to us, was rather lavish, but Teacher Ham ate sparingly. We were told later that he eats only one meal a day. At a break in our conversation, he asked us to help him decipher a not-too-legible letter, handwritten in English, and we were able to work our way through most of it. Later, when Ham Sok Han learned that Akie was a *real* Japanese, and spoke the language, much of our conversation shifted to Japanese, which he seemed to prefer to English. Akie's notes tell of her reaction:

Teacher Ham told me that he could speak Japanese better than English. No political intention was implied, no doubt, but the statement brought up for me the historical fact of Japanese occupation of Korea in the early part of this century, its merciless and pervasive control, including the forced edu-

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(Korean Report: cont. from Page 129)

cation in the Japanese language. This historical knowledge made me a bit uncomfortable speaking in Japanese, but Teacher Ham seemed beyond this barrier, and to be infinitely understanding and forgiving, and perpetually forward-looking. Teacher Ham said that he arrived in Japan on the day of the big earthquake (1923), to study at the Teacher Training Education College in Tokyo, and stayed in Japan for five years. He said "I saw the ugliest of Japan and Tokyo during the period right after World War I and before World War II, but it was very interesting and was, in fact, my energetic period."

It was, in all, a most enjoyable, informative and relaxing evening, during which we covered a wide range of topics, including those we had been entrusted by Friend in the Orient Committee to discuss. This might be the appropriate place to report our conclusions, keeping in mind that a preliminary statement was made to Rose Lewis in Akie's letter of September 26, 1978:

1. We feel that the Seoul Meeting would welcome a Friend's presence, a "solid Quaker" as it was expressed.
2. Depending on circumstances, this could be a single individual or a married couple with or without children, who should live within the community.
3. The Friend should be financially independent. It might be possible for such a person to earn a livelihood, in part at least, by such an activity as teaching English.
4. The purpose of the Friend would be moral support, a stimulus to Korean Friends, and a means of direct and intimate contact with Friends outside Korea. One function would be the dissemination of such news and information as Korean Friends, because of their culture, might be reluctant to impart -- for instance, such a situation as the announcement of the death of Ham Sok Han's wife.
5. It was our strong feeling that the Korean Friends very much want the presence of a Friend in the Orient representative, under the conditions mentioned above.

Rather late, we left for the YMCA hotel with an invitation to return to Meeting for Worship the following day.

Although we felt quite able to get to the Meeting under our own power, Hoo Sang Ha arrived at the hotel Sunday morning, and we made our second

trip across the city.

The meeting for worship took place in the same room we had occupied the previous evening. From Akie's journal:

The low table now stood in the middle of the room, and on it was a copy of *Friends Journal*. Individual mats were placed around the walls. People sat with their backs against the wall. We sat facing Ham at the other side of the table.

The air was hot and humid, and the moment I sat down on the mat with my legs tucked under me, I could feel my clothes sticking to my body.

An electric fan was on, but it was blowing mostly in our direction. I changed its direction so that at least more people could get whatever benefit there was from the blowing wind.

Now the clock struck ten and the meeting started. There were thirteen people present, two of them women. One elderly woman had to leave because of her coughing.

Vocal ministry by a young woman teacher at Christian elementary school went on rather long, in Korean. Later it was explained that she talked about a comparison between traditional religious practice, Shamanism and Christianity.

I was moved to speak about the image that Friends everywhere were united under God, and as long as the power of this universal principle remains our basic nourishment, we will overcome our present difficulties.

After the meeting Chin read our two letters and Earle spoke briefly, telling our desire to be of help if we could, and a little about peace studies. Chin then introduced everyone in the meeting:

A student in foreign language school
 An American student of Friends World College (more of him later)
 An engineer
 A high school teacher
 A woman junior high teacher
 A young coast-guard officer, with rank of second lieutenant
 His fiancée, same rank
 A student who studied agriculture, but now a law student
 One newcomer
 Chin himself, economist at a bank
 Ham Sok Han
 And Earle and myself
 From the carillon at a large Christian church two

hundred meters away the sound of "Abide with Me" drifted into the room. Once, from the road outside, we heard the sound of a priest-like chant, which faded out gradually as the passer-by went on down the hill. After meeting, when Earle asked Ham Sok Han about this, he laughed heartily, and told us that it had been a kind of priest, perhaps -- it was the cry of a fish-monger.

At last, Teacher Ham looked at Akie and smiled. He said, in Japanese, "Meshi kuwazuniwa, heiwa nashi" -- "Without food, there is no peace" -- which was the signal for us to go to lunch.

We all gathered outside for a group photograph, then most of the party joined Ham Sok Han and ourselves for what turned out to be a rather long walk, down the hill, through the extensive grounds of Ehwa Women's University, to a business district where we had a dutch lunch at a Chinese restaurant.

(to be continued)



By Akie Reynolds

Chin Young Sang, Clerk, Seoul Meeting House

Friends in Korea

The Friend in the Orient Committee of Pacific Yearly Meeting is looking for a Friend or Friends to go to Korea and live among Korean Friends for a year or so. This is in response to an ongoing concern expressed by Seoul Meeting Friends over the years.

In 1975 we asked Peter Ewald to visit Korea to explore with Friends the appropriateness of spon-

soring an American Friend's "presence" in Korea at that time. He returned convinced of the need for a Quaker family in particular, to join with Korean Friends in day-to-day Quaker fellowship.

So far, our search for such a family has been unsuccessful. This past August our own members, Akie and Earle Reynolds, visited Korea and consulted with Seoul Friends again about this plan, and came away impressed by their continuing strong wish for such a presence.

Thus, our Committee is renewing efforts more vigorously to try to find appropriate Friends for this role. Although Korean Friends would especially appreciate a Quaker family, if this is not possible they would welcome a couple, or an individual. Also, although we had hoped to make this a one year appointment, we would consider reducing that to six months, or even three months, in order to find the right Friends.

We hope to find Friends who could earn their living in Korea, or who may have retirement income to live on while there, since our Committee would not be able to provide a salary. We have looked into some of the details of living arrangements, job and school opportunities for such Friends in the Orient, and found the following: The best situation would be for one member of the family, at least, to have a teaching credential which would enable him or her to teach at the Seoul Foreign School. Teachers at the school are paid on a scale depending on their experience, and housing is provided. In addition, transportation is paid one way every year. There is also a medical insurance plan. Teaching at the school is done in English. The Friend in the Orient Committee would expect to help with travel or other expenses not covered by the above kind of situation.

We see this Friend-in-Korea role as being one of support to the small Friends Meeting there. We would expect such Friends not to be political, but rather to give encouragement and assistance to Friends there in a low key, low profile sort of way. We are particularly concerned to try to respond to the needs of the small group of Friends who are struggling to be faithful in a very difficult situation.

We recognize that this is not an easy role to fill, but feel it could have a very significant effect on the situation in Korea, if the right Friends can be found.

Friends interested in discussing such a plan further with the Committee are invited to write to: Friend in the Orient Committee, c/o *Friends Bulletin*, 842 Union Street, San Francisco, CA 94133.

Call to Yearly Meeting — 1979 Intermountain Yearly Meeting of the Religious Society of Friends

“...to foster spiritual renewal, fellowship and community... for a broad oversight of the life and witness of the Religious Society of Friends within its meeting and worship groups... to consider what is being done to extend the witness of its members and to reach out to those who are in need of spiritual guidance and friendship.”

In preparing for Yearly Meeting, Monthly Meetings and Worship Groups may wish to review the various offerings:

Worship-sharing, discussion groups,
decisions to be considered in plenary sessions.

No individual can possibly take part in all of the activities. But Meetings for worship and for business and the morning worship-sharing are at times when no other adult activity is scheduled. Other activities selected may be undertaken by individuals or to “cover” for their meeting.

Recreation at Ghost Ranch can enrich all of the other experience. One may choose solitary walks in dawn light, or folk dance and song in the evening, or quiet talks with new found friends under the oak tree.

While for all the commitment to go to IMYM, to take part in the essentially religious fellowship, in different families or other groups the decisions will vary as to which of the groups to choose

- ...to volunteer some time with the children's program.
- ...to follow reports of Friends activities in international service.
- ...to learn of ways different meetings relate to their local community.
- ...to participate in discussion.

GHOST RANCH, Abiquiu, New Mexico 87510
June 7-10, 1979

Write George Oliphant, Registrar, before May
18 at 3008 North 16th Dr., Phoenix, AZ 85015

PYM Theology Workshop

The 1979 Theology Workshop will be held August 2-5 at Craig Hall, Chico, on the theme “Quaker Contemplation.” Presentations will be made by Ellie Foster, Madge Seaver, Leonard and Martha Dart, and Paul Jolly. Registrar for the conference is Robert Piper, 121 Colorado Street, Santa Cruz, CA 95060. Registration forms will be available through the clerks of meetings.

To Committees of Ministry and Oversight and Monthly Meetings of the Religious Society of Friends Pacific Yearly Meeting

Dear Friends,

Warm greeting to you all.

Some questions on the care of our younger members rose in an open meeting of Ministry and Oversight Committees at last Yearly Meeting. In considering them this committee found them to require more thought and to lead to even further questions. Will you consider them with us?

We discussed the role of Meetings in clarifying the transition from recording children of our members as “Junior Friends” to recording them as “Adult Friends” if they so wish. Delta Meeting and La Jolla Meeting asked whether in pressing for a decision on membership at the age of twenty-one we were presenting Friends with a form which separates at a time in their lives when they have little that affirms them and gives them identity. How can we better include them in our love and in our membership?

Perhaps we should talk about membership at a much younger age. In other cultures a young person entering adolescence begins to move into adult circles; to learn from them and to contribute. Are we aware of the Living Spirit as it seeks to express itself through our younger (Junior) Friends? Might we talk seriously about membership to them? Can we find richer ways to meet “that of God” in our thirteen and fourteen year olds, welcoming them as Friends, not narrowing contact with them to the work of a special committee? What broader experiences of friendship could strengthen all of our lives? Might such integrity in our Meetings make the way clearer for maturation into adulthood? Personal identity must certainly be sought, but as separation from parents occurs, do we offer maturing experiences?

We hope Young Friends and Junior Friends in your Meetings will be engaged in speaking to these questions. We may need to turn our thinking over on these matters. Let's allow ourselves time. From these beginnings new understanding may come to us.

We will be glad to receive responses from you, in writing or in further meeting at Pacific Yearly Meeting in Chico.

We are one in the Spirit,

Eleanor Foster, clerk
Ministry and Oversight Committee
PYM

PACIFIC YEARLY MEETING REGISTRATION INFORMATION

The site of the 1979 Pacific Yearly Meeting will be Craig Hall Complex in Chico, California. The Complex provides meeting and sleeping rooms, a swimming pool, tennis courts, game rooms and open space for camping. The grounds are adjacent to playground facilities of a local elementary school.

ROOM AND BOARD Dormitory rooms are primarily double occupancy with each two rooms sharing a bath. Blankets, linen, pillows and towels are furnished. Friends should bring personal items.

Vegetarian and non-vegetarian meals will be served by Saga Food Service in the dining hall. Meal packets are the most economical way to purchase meals. Six-Day packet (18 meals) and Five-Day packets (15 meals) are a discount over the price of meals purchased individually. Six-Day packets include meals from Sunday dinner to Saturday lunch. Five-Day packets include Monday dinner to Saturday lunch. Please note that Sunday lunch is not included in the Six-Day packet nor Monday lunch in the Five-Day packet. These and other individual meal tickets can be purchased at the dining hall door. No refunds are possible for meals missed.

CAMPING Camping areas have been set aside behind the dormitories for those who prefer to camp or park recreational vehicles. Bathroom facilities are available in nearby dorms. Camping fees apply to outdoor and vehicle camping. Users of dorm space, with or without beds, will need to pay dorm fees. Those who need water and electrical hook-ups for their campers may wish to arrange for space at RV camps in the Chico area. A list of these campgrounds can be mailed upon request.

Pets can not be accommodated at Yearly Meeting. Please arrange to board your pet with someone at home or in a Chico kennel. Kennel information can also be provided upon request.

MEDICAL RELEASE FORMS In order to participate fully in PYM activities, attenders under 18 years, as part of registration, must provide a medical release form signed by their parent (or guardian) and their sponsor. Parents (or designated sponsors) are expected to give adequate supervision to those under their care.

CHILDREN'S PROGRAM Activities and field trips for children (age groups 0-2, 3-5, 6-8, 9-12) are planned throughout the week while parents attend plenary sessions. Please encourage your children to take part in these activities. More specific information on the children's program will be mailed out to families who pre-register.

WORSHIP FELLOWSHIP ALTERNATIVES This year, group alternatives include worship/fellowship, Quaker Dialogue and unprogrammed worship. Worship/fellowship groups combine silent worship and discussion. Unprogrammed worship is a silent meeting in the manner of Friends. In Dialogue, participants respond to a given question without commenting on previous contributions (see *Bulletin* page 126 for fuller explanation). Since these alternatives require advance planning and are usually scheduled simultaneously, Friends are asked to indicate their preference on the registration form. An effort is made to mix ages, sex and Meeting affiliations in these groups.

INTEREST AND SHARING GROUPS Interest and sharing group requests, which have been seasoned by Monthly Meetings or Committees of Monthly or Yearly Meetings, should be forwarded to Micki Graham, Assistant Clerk, 4230 Hargrave, Santa Rosa, California 95401 by August 1. All groups sponsored by Meetings in this manner will receive space on the PYM agenda. However, in order to provide variety without duplication, similar groups may be asked to combine into one meeting. Meetings must provide group conveners as part of their request.

REGISTRATION FOOTNOTE Friends attending both the Theology Conference and Pacific Yearly Meeting should register for each conference separately. Arrangements must be made in advance with the registrar in order to arrive early or stay later than Saturday. Additional charges can be expected for such accommodation.

In order to register:

1. Fill out the registration form completely. Use the fee schedule to figure your fees. If under 18, complete the Medical Release form on the back page.
2. Information sheet on children (ages 12 under) needs to be filled out for children's program coordinators. SEE BACK PAGE.
3. Have the Clerk sign your registration form.
4. Enclose a \$10 deposit or the Full Amount with your registration. Make checks payable to: PACIFIC YEARLY MEETING.
5. Mail your registration and deposit before July 10, 1979, to the PYM Registrar, Lonnie Harvey, 121 Colorado Street, Santa Cruz, CA 95060 or phone (408) 426-5992. A late fee will be added after July 10.
6. Read and sign PYM Policy Statement on drugs, alcohol and property damage.

Meeting Affiliation

	NAME	ADDRESS	ZIP
1.			
2.			
3.			
4.			

Junior Friends(10-12th grade)/Junior High Friends(7-9th grade)

	NAME	ADDRESS	ZIP
1.			
2.			
3.			
4.			

Childrens Program(12 years under)

	NAME	ADDRESS	ZIP
1.			
2.			
3.			
4.			

FEE SCHEDULE:	Friends 0-3 Yrs.	Friends 4-8 Yrs.	Friends 9 Yrs. Up	Family Maximum
Registration	Free	\$ 6.00	\$ 9.00	\$ 39.00
6-Day Room & Board	Free	69.00	81.00	404.00
5-Day Room & Board	Free	57.00	67.00	334.00
6-Day Room Only	*Free	24.00	36.00	None
5-Room Only	*Free	20.00	30.00	None
6-Day Food Only	Free	44.00	50.00	254.00
5-Day Food Only	Free	37.00	42.00	214.00
Camping	Free	2.00/day	2.00/day	11.00/day
Day Attendance	Free	2.00/day	3.00/day	None

*applies only if child does not occupy a bed

PRINT LAST NAME _____

Clerk's Signature _____

ARE YOU ATTENDING PACIFIC YEARLY MEETING FOR THE FIRST TIME? _____

If you have any special needs, preferences or problems (i.e. disabilities, food medical), attach a note to this form to make requests.

					REG. FEE	FOOD ONLY	ROOM ONLY	ROOM & BOARD	CAMP- ING	TOTAL
ENTER FAMILY MAXIMUM HERE...										
✓ WORSHIP PREFERENCE PHONE AGE Unpro Wor/Fel Quaker Dialogue										
ENTER \$5.00 CONTRIBUTIONS TO JUNIOR YEARLY MEETING HERE..... PHONE AGE unpro Wor/Fel										
ENTER \$5.00 CONTRIBUTIONS TO THE CHILDRENS PROGRAM HERE..... PHONE AGE NOT APPLICABLE										
										TOTAL FEES LATE FEE DEPOSIT ENCLOSED or FULL AMOUNT ENCLOSED BALANCE DUE

NOTE: Friends who serve on some PYM committees, are official monthly meeting representatives, or coordinate arrangements attend PYM one day early for meetings and set-up. 5-Day registration applies to those who do not have these special responsibilities.

NOTE: Friends who need financial assistance to attend Yearly Meeting should contact their Monthly Meeting for Scholarship help. If not able to supply the needed help, your Meeting can apply for PYM scholarships to its treasurer, Stratton Jaquette, 258 Cherry Avenue, Los Altos, CA 94022.

Statement: I realize it is against PYM policy to bring illegal drugs and alcohol to Yearly Meeting or cause damage to Craig Hall property.

Signature of Attender

Please Complete the Following for Children's Program Coordinators

	Full Name of Child(ren)	Circle Age Group	Days Will Attend
1.	_____	0-2 3-5 6-8 9-12	S M T W T F S
2.	_____	0-2 3-5 6-8 9-12	S M T W T F S
3.	_____	0-2 3-5 6-8 9-12	S M T W T F S
4.	_____	0-2 3-5 6-8 9-12	S M T W T F S

List any special needs or problems of child:

Medical Release Forms are required for all attenders under 18 years. The form must be signed before a child/youth can attend Yearly Meeting unaccompanied by parent or guardian or take part in field trips.

MEDICAL RELEASE

(This form is required for each minor attending Pacific Yearly Meeting)

The undersigned parent, or legal guardian, of [Full name of Minor(s)] _____

_____, who will attend the 1979 Pacific Yearly Meeting of the Religious Society of Friends at Craig Hall Complex Chico, California, authorizes (Name of Sponsor) _____, or the Registrar or Youth Program Co-ordinator of Pacific Yearly Meeting, to arrange for emergency medical care or other medical attention deemed necessary, including admission to a hospital, of above named minor(s) in the event that such medical attention or care is, in the opinion of the authorized person(s) or entity, determined to be necessary; and hereby absolves such authorized person(s) or entity from personal liability arising from the exercise of such authority, including any and all costs, expenses, and charges for medical or hospital care provided by or received from whomsoever, and costs of transportation related thereto.

(Signature of Sponsor)_____
(Signature of Parent or Guardian)_____
(Street Address)_____
(Street Address)_____
(City, State, Zip)_____
(City, State, Zip)_____
(Phone)_____
(Date)_____
(Phone)_____
(Date)

A Good Age in China

Betty Black, San Francisco Meeting

I shall never forget the day I crossed that nebulous barrier, Sumchun Bridge, between Hong Kong and The Peoples Republic of China. It was the realization of a dream: three weeks in China during October of last year as one of 20 activists from the US-China Peoples Friendship Association.

Although I had some knowledge of what to expect, I was not prepared for the extreme kindness and generosity of the Chinese people. As a guest in their country, it seemed as if our tour was the only one in China for we were extended the courtesy of a special welcome sign at the gate of each work place or school, and a small delegation of three or four were present at each airport or train station. The Chinese are indeed warm and friendly, sincere with their greetings.

Prior to our selection, we were asked to state our area of interest as a visitor to China. Since I am employed by a national agency meeting the needs of the older population, I wanted to know what China offers to its elderly people. I soon found out that the country's attitude toward aging is entirely different from that of the United States. Older people, part of the total fabric of life, figure prominently in every facet of daily activity. In urban or rural areas, on every committee or organization, the old are represented equally with the middle-aged and the young.

The extended family still prevails, with three generations frequently living together. Actually, grandparents are at a premium; they are considered the day care centers for the children of China.

Retirement also has a wholly different aura, a throwback to the time when the average age at death was 40. A woman may retire at age 50 unless she is a leader and designated a cadre, in which case her retirement age is 55. Men may retire at 60. Nor does retirement represent an economic deprivation, as pensions range from 70 to 100% of the highest past wage earned, depending on the individual's role during active life. Since everyone is entitled to the five guarantees (food, clothing, shelter, medical care and burial costs), there are no fears as to what will become of an older person who is no longer a full wage earner. Reflecting on the bureaucratic process facing retirees in the United States, I asked Mrs. Chang, a retired worker whose home we visited in Shanghai, about the procedure for retirement in China. "As a worker in a textile factory, I simply go to the personnel

office and express my desire to retire, then sign a form for release of funds. I like to go to the factory to receive my wages for I see my friends. However, they will mail it to me."

Under the motto "Serve the People," those retired are involved in many social services. We saw older teachers who were very much involved in teaching and training students. The elder's attitude seemed to be a need to transmit their skills and cultural heritage to a younger generation. Knowing they are needed, most seem to enjoy their work immensely. A retired carpenter serves as a master-teacher in a middle school workshop; a retired department store clerk works seriously with a group of young Red Guards on a traditional Chinese musical instrument. Peasants serve as master-teachers for students learning agriculture skills; doctors and lawyers serve as consultants in their respective work places.

Teachers who continue to work, even though part time, draw full salary; only when they are too feeble to work do they go on pension. If pension money is insufficient for the five guarantees in the city or the country, supplemental funds come from general welfare. Older people without professional background can earn additional income by tending nurseries in the factories, or if veteran craftsmen, can teach the younger ones their skill and technique. As in the case of the teachers, they draw full salaries for part time work. Following the saying of Chairman Mao, "From each according to his ability, to each according to his work," there is great emphasis on the social desirability of working.

Health care is greatly emphasized in China. Each city neighborhood has a clinic as does each work place, and most farm communes have their own hospital. The worker's medical insurance is approximately \$1.80 a year, and the cost of medicine decreases each year. A shot of penicillin, for example, is 20 cents. There is a positive program of disease prevention. Each citizen is required to have a thorough examination every two years. Considering that health care in China means serving almost a billion people, it represents a mammoth effort. Participating in this force are the "barefoot doctors," common in the countryside and so-named from wading into the rice paddies to attend their patients. They are trained for 6 months and return to a hospital two months a year for additional study. They are expected to do farm work as well as take care of older people, give injections and oversee prescribed medication.

(Continued on Page 138)

(*A Good Age: cont. from Page 137*)

The elderly were prominent in social change following the Revolution in 1949. Institutions were set up called "Homes for the Respected Elderly," a name that befits the feeling in China. They were populated for the most part by "orphans," victims of separation from family and home. In recent years, these homes have almost disappeared due to the stable family situation. At any rate, they were not rehabilitative centers in our terms. Instead, they were populated only by very sick people.

Chinese old people, rural or urban, can choose to live alone. City dwellers who own their dwellings (and, in the commune, people generally do) are permitted to keep them as long as they live. Renters pay approximately two or three yuans (\$1.20 - \$1.80) a month, an amount well within the means of the average pensioner. Most retired people can afford to remain in their own dwellings; China has no property or personal income tax, and the value of the yuan has remained stable for 28 years. Given a fixed income, an ordinary worker or peasant can live comfortably without fear of deprivation in advanced years.

Exercise plays a prominent role in the daily life of every older person in China. At six o'clock in the morning, before the atmosphere is "polluted" with noise, people aged 6 to 86 are doing Tai-chi-chuan in the street. In Shanghai, there were groups as far as the eye could see doing the graceful exercise. Young people exercised side by side with the elderly.

The country's young people are unsusceptible to the deviant behavior of our youth. There is no drug usage, no alcoholism and rarely a premarital pregnancy. There is no prostitution and venereal disease has been wiped out. The feeling of mission is in stark contrast to the feelings of alienation expressed by many of our young. In China, every individual is constantly under group pressure to solve his/her problems and strive for self-improvement. It is expected that each person will help another. Nowhere is there evident a feeling of the powerlessness of the aged and the poor.

Chinese older people are her living storybooks of social, cultural and political revolution. They are often invited to share their own life's experiences with the younger generation, a reminder to the young that personal dedication and national struggle were what transformed China from a backward country to a nation of renewed spirit. We were impressed by just such spirit during our meeting with Mr. Wang Lu-Ching, aged 76, who lives in Pumpkin Lane Workers Residence in Shanghai. He came to Shanghai with his wife, after natural calam-

ities in the North, and was forced to beg for 27 years, then found a job as a rickshaw driver until "the day of Liberation in 1949." His and other families were forced to live in a wasteland created by Japanese bombs. By taking bits of straw mats and bamboo poles, they built sheds around bomb craters. Later they built brick and clay huts. Living conditions were intolerable. Families died of cholera in summer and hunger and cold in winter. These conditions of the poor were blamed by the "ruling class" on "bad fate." Having lived over 56 years, Mr. Wang has learned that "bad fate" is not the cause. The laboring people stood up.

It is interesting to note Mr. Wang's children are now educated and one son (born in a hut) is a graduate of the Foreign Language Institute in Peking. His family has 11 people (five are workers). They eat together, earn 310 yuan (\$186) a month and are able to save over 100 (\$60) yuan.

Pumpkin Lane derives its name from the time when the residents of the huts or shacks planted pumpkins for their livelihood until landlords took advantage of a superstition regarding illness from eating pumpkin. Their harvest was destroyed.

When the area was being cleared for five-story residence homes in 1952, the old people asked the government to preserve the old shacks to educate the young, letting "the past serve the present."

Anna Louise Strong, a journalist in China sent a letter to her college class reunion in 1965 at Oberlin College explaining why, at the age of 80, she had chosen to live in Peking.¹

... There are reasons suitable to all ages. I confine myself only to reasons suitable to the age of 80. What, especially does China offer to old age? (1) China gives us special respect and privileges. Courtesy to the aged is part of China's way of life; (2) China gives us the chance of a new career. The mechanism of living is supplied. On this base my creative work and social life flourish; (3) China gives a better type of retirement. China's way of life mixes the generations, with consideration for the needs of all. This community of the generations is sounder than the retirement homes of California, and (4) China has increased my expectancy of life. This must derive from the equitable way of life in China, from contact with a social life of great vitality and progress, on a base of confidence and calm.

¹Strong, Anna Louise. "Why I Like to Live in Peking at the Age of 80". *Women in China*, China Publication Center, Fall 1965.

Notes From NPYM Steering Committee

The committee met at St. Martin's College, Olympia, Washington, on March 10, 1979. St. Martin's is the site for NPYM, July 19-22.

Changes in the tentative schedule include worship and general sessions to be held in the mornings and worship-sharing groups after lunch.

John Yungblut will be asked to be the Friend-in-Residence.

Camping vehicles will be in an open field with tents under trees. No outdoor cooking will be allowed (by law). Cooking inside vehicles would be allowed, however. No cooking in tents.

Bookstore will be managed by Bill St. Germain and Eastside Meeting. Joe Snyder will be M&O Clerk beginning with Annual Session, 1979. Epistle Committee will be Sally Bryan, Alice Dart, and Dave Coahran. Food Coordinator is Callie Wilson from Olympia Meeting.

George Nunn and Ward Miles are in charge of transportation to the site. Please make contact with them in advance.

Connie Jump will contact Meetings regarding their ideas for family night.

Patti Buff Bear will be in charge of Interest Groups although someone else will be involved at Yearly Meeting since Patti is one of the Jr. Friends advisors.

It was *approved* that Discipline Committee members would be asked to continue a new term when theirs are ended in order to maintain continuity through publication of the first Discipline.

Ann Stever was *approved* as Steering Committee Clerk for one year, July 1979-October, 1980.

Bob Baird was also *approved* as Convenor and a member of the Site Committee.

Book Review

Myra Keen, Palo Alto Meeting

FRIENDS IN YORK — the Quaker Story in the Life of a Meeting, by Stephen Allott. Sessions Book Trust, York, England, YO3 9HS, England. 127 pp., 19 pls., July, 1978. 3.50 pounds, postpaid.

It is a rich experience to read the history of a Meeting that has been active for more than three centuries. York Meeting began in 1652, and York Quakers suffered through the next 50 years of persecution, but they managed to build a meeting-house in 1673. This was added to and remodelled over the years. Spécial provision was made for

safe storage of Meeting records. In 1817 a major renovation achieved the building that has served longest. It was large enough to accommodate over a thousand people.

York Quakers, like Quakers elsewhere, have expressed their concerns for human suffering in many ways. Two notable York families, the Tukes and the Rowntrees, have had a continuing tradition of public service, so that the history of the Meeting, drawn from carefully-kept Minutes, is also a history of these families. It is in York that the American Friend, John Woolman, is buried.

Ironically, just as this book was published the decision had to be made to pull down the old Meeting House and build a new one, for the foundations were beyond repair and the structure no longer safe.

This book is well written and a delight to read. It mirrors the shifts and changes that have come to Quaker thought and practice, yet it conveys a sense of solidarity in showing how a relatively small group of dedicated people can live their faith and hand it on to succeeding generations.

News of Port Alexander, Alaska, Friends

Greetings from Port Alexander Worship Group! Gayle and I have meeting here every First Day at 11:00 AM. We have placed a notice in the Port Alexander Monthly Newspaper. Two people have expressed interest in attending so far. Gayle has sent a round robin type letter to known Friends in the Southeast to find additional Friends and as a way to share information and experiences.

After two months of waiting for a bank loan we finally were able to hire a boat and move into our home here. We cut beach logs for our wood heater and cook stove and use oil lamps. I've found this simpler way of life seems to bring me closer to God and gives more opportunities to practice daily testimony. As only 100 people live here we feel very much a part of a community. Sharing is an important element in community life. We are very happy here and grateful that our dream has been realized. We are very aware that God had a large hand in getting us here.

If anyone would like to visit us, they would be most welcome. We have two extra bedrooms, so room is no problem. To get to Port Alexander you
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(*Alaskan Friends: cont. from Page 139*)

go to Sitka and catch the mail plane on Tuesday or Friday at Channel Flying. We will be going back to Murphy Cove again this season to buy fish, so will leave here in April and return in September some time. We'll try to get a notice in a fisherman's journal before we leave.

Hopefully one of us will be able to travel to Yearly Meeting. We will have to see how our money goes.

In Friendship,
Paul Young
Box 870
Port Alexander
Alaska 99836

Friends for Lesbian and Gay Concerns

To receive the newsletter of Friends for Lesbian and Gay Concerns, contact Bruce Grimes, Box 222, Summerytown, PA 18084. Subscribers need not be lesbian or gay men but have an interest in the activities of F.L.G.C. among Friends. Contributions are appreciated if financially possible since there is no subscription charge.

International Dialogue

John J. Runnings
University Meeting

"As this spirit grows within us, we shall realize increasingly what it is to live in the virtue of that life and power which takes away the occasion of all wars." The peace testimony assumes that there is a close relationship between interpersonal strife and international war. The peace testimony is worded and interpreted as though the resolution of international conflict is dependent upon the elimination of strife at the interpersonal level. There is a strong cultural presupposition that the absence of war must await an improvement in personal relationships among human kind, that the end of the arms race is dependent on the end of interpersonal strife or that the seed of war is within us.

However, the thousands of miles of undefended borders in the world do not presuppose an exceptionally high standard of personal relationships between citizens across those borders. France and England, for instance, have been enemies for centuries. They now have the nuclear capacity to decimate each other's cities, yet their restraint from

doing so does not seem to stem from an unusual capacity for loving or gentleness or from a commitment to nonviolence. Such a relationship between the US and the Soviet Union would make us safe from each other without either deterrence or disarmament.

Assuming such relationship is the precondition for peace between the US and the Soviet Union, how does the present thrust of the peace movement contribute to this end?

Jim Douglass of the Pacific Life Community and a prominent voice in Live Without Trident, in a recent article to the *Catholic Northwest Progress* sees the beginning of the end of nuclear war in the dialogue between anti-Trident people and the Navy guards, a dialogue between Americans and Americans. But if we are to achieve peace between America and Russia, surely a dialogue must take place between Americans and Russians.

Currently the peace community is fostering such a dialogue, but it is in the context of the SALT talks, a dialogue between agents of the arms race over mutual extermination devices. This must surely be the most unlikely context for the promotion of peace. No matter how good the interpersonal relationships between the diplomats, they are representatives of the mutual fears of 218 million Americans and 259 million Russians. Their duty to their respective governments is not to allay these fears, but to respond to them.

I respectfully suggest to Jim Douglass that the beginning of the end of the arms race lies not so much in creating a better relationship between Americans and Americans, but rather in pursuing possibilities for personal inter-relationships between Americans and Russians, to the end that Russians and Americans enjoy a relationship like that of the English and French.

Such relationships are enormously difficult because of the distances involved and the difficulties imposed by the hostile power structures. But our failure to address this problem is a gaping void in our efforts to achieve peace and a failure to make *"the virtue of that life and power"* have an impact upon the rules that keep us estranged from each other.

(*Editor's note:* John Running's concern for Russian-American inter-relationships is being explored in meetings of the Kamchatka Project which proposes that Americans and Russians meet on the Kamchatka Peninsula to begin dialogue. John Runnings, member of University Meeting,

was sentenced to 45 days in King County Jail March 30 for his three acts of civil disobedience at Bangor Base protesting Trident and nuclear weapons. While John attempted to read his prepared statement citing precedents and reasons for his own action the Court was recessed.

Friends may write John c/o King County Jail, 103rd Ave., Seattle, WA 98104. Visiting hours are Saturday, 7:00 - 9:30 p.m.

A Weekend with Kenneth Boulding

Paul Niebanck
Santa Cruz Meeting

We gathered at Ben Lomond on Robert E. Lee's birthday to be with Kenneth Boulding, whose writings have inspired so many Americans to see beyond doctrinal and stereotyped notions of Economic Man. For many of us it was a homecoming, a renewing of Kenneth's acquaintance with Bay Area Friends. For others, it was the first occasion we had had to hear Kenneth express himself, and we found ourselves in the presence of a pure spirit.

The weekend was rich in imagery, and the subjects that we covered ranged widely. Of particular interest was Kenneth's query regarding the relationship of the American Friends Service Committee to the Society of Friends: Is the AFSC a child of Friends, or the spouse of Friends? If the former, it may be well to let it grow "away" from its parent. If the latter, the choice may be between renewal and divorce!

We thought together, too, on a related query: Is our witness becoming too secular, too temporal, even too faddish? Perhaps we concern ourselves so much about what evils need to be corrected that we fail to see what new evils our corrections create. Among the evils we may be creating is an egocentricity that claims to have a superior insight. Perhaps we are too concerned with end states, forgetting that all we have available to us are means.

We learned much from the weekend with Kenneth. For one thing, we faced a spiritually grounded Quaker who:

- * does not idealize the Maoist experiment in China;
- * feels that socialism is by-and-large a fraud;
- * favors extensive use of nuclear power as an energy source;
- * and feels relatively little sympathy for the blue whale.

These beliefs bothered many of us, but they caused us to question whether, on many issues, our 'heightened consciousness' is more than vague, or whether our ideological principles are rooted in experience.

We learned, more deeply, that truth -- and the responsibility for it -- is shared amongst us. Kenneth began the weekend in the light, but his light often became heat as one long session followed another, and our various lights were kept secure under protective bushels. Kenneth invited himself onto the center stage, but we kept him there. The more vulnerable he became, the more tightly we held our lights to ourselves, offering him only a carefully emitted and strategically aimed ray here and there.

On Lee's birthday, we made Kenneth Boulding a hero. As the weekend wore on, we forgave him for the heroic qualities with which we clothed him. By Sunday morning, we were reconciled.

What Do I Do Every Day to Increase the Need for Radioactive Nuclear Power?

Beatrice Newby
Rogue Valley Meeting

Pacific Power and Light in answer to our protests tells us "we" demand more and more luxurious energy; "we" demand the convenience of flicking on a switch to heat and to cool (rather than put on more clothes), food preparation, long hot showers, electric blankets, electric tooth brushes, can-openers, instant TV and on and on.

What am I doing each day to turn this tide away from "more is better" or more convenient because "my time is so precious"?

What kind of energies am I exhibiting that result in acres-of-parking for my consuming habits, not possible in most of the world -- using up oil and other polluting energies with a fast acceleration toward nuclear power?

How much am I consuming that requires an extension of electrical needs instead of the use of my hands, feet and mind?

Is the excitement of simplicity really the Quaker thrust?

Am I actually promoting nuclear/war/peace power inadvertently?

What am I doing each day to conserve what we already have to tide us over until the soft/safe energies have a chance to get off to a healthy start?

News of the Meetings

Worship and Ministry: Care for One Another

Fresno Friends have scheduled additional Quaker Dialogues and planned a picnic with *Visalia*. Rose and Dick Lewis visited *Port Townsend (WA) Worship Group* on behalf of *University* Meeting, and reported enthusiastically on that small meeting's lively artistic community and the "impressive demonstration of faith evidenced by a Friend's preparing a souffle for the potluck for out of town guests." *San Francisco*, as well as *New Mexico Quarterly* Meeting, held special gatherings on Easter morning which included breakfast and egg hunts for the children. *Orange Grove* has daily potluck breakfasts at the Meetinghouse, and a Friend's ministry in *College Park Quarterly* Meeting "spoke of how yeast not only causes the loaf to rise but also binds it together; our sweetness starts the growth that then keeps us together." *San Jose's* Ministry and Oversight Committee plans for four orientation sessions a year, held for half a day on Saturdays, and to include Quaker history, philosophy and practices. A bibliography will be prepared. Thoughtful replies to the question, "What is the essence of Quakerism?" were printed in the Newsletter: "...each of us can be in touch with the divine light. . . we need not depend on an outside source for guidance. . . all people have the possibility of good within them, and we should look for this. . . each one of us must now consult the inner light to guide us in finding how we can simplify our own lives"; "(Quakerism is) an opportunity for self definition and development of faith and for exercising it in life situations. As, hopefully, I might grow, it might grow. . . Three basic things a Quaker must be capable of: (1) to function in a community; (2) to be open to that force sometimes called God; (3) to be a channel for that force so that it can work for the betterment of society"; "I believe Quakerism at its best is a group effort intended to discover the immanent and the transcendent God, to know the Unknowable that encompasses and permeates us individually and corporately; and to nurture each other in the Spirit, in that experience of God, that we may grow in Truth and Love and Peace both as individuals and as a body." Mid-Week Meeting is described by Anna Koster as offering: "respite from life's frantic pace. . . a spiritual boost between First Days. . . additional practise in the art of Quaker worship. . . (It) can act as a tender reminder of who we are, what we are and what we are really about, for those of us who need reminding more frequently than once a week or for those who cannot attend Meeting on First Days. Conversation in

the intimate group after Worship often takes on the quality of worship sharing, although the topics may vary from techniques we use for meditating or worshipping to sharing our daily lives. We have even had a firsthand account of the Suffragette Movement. . ." Friends in *Alaska* write, "We would appreciate it if nonpastoral, unprogrammed meetings would let us know if any of their members have moved to Alaska. We welcome contacts and visitors from all Friends Meetings everywhere." (Central Alaska Friends Conference, Box 252, Federal Station, Fairbanks, Alaska 99707)

Peace and Social Concerns

Santa Monica scheduled talks by Paul Barker, "Iran — From One Who Was There." They also mailed many copies of minutes opposing both the draft and nuclear research and development. Concerns about California Constitutional Amendment No. 2 (limiting state school integration requirements) and for possible sponsorship of an Indo-china refugee family are reported by this Meeting, with *Claremont* Friends indicating interest in sharing the latter responsibility. *Eastside* is looking into the possibility of holding a Meeting for Worship in the county jail. *Pacific Northwest Quarterly* Meeting held a session on "How Do We Change the World" with a presentation on conscription and counter recruiting, followed by small group discussion of this and other conditions Friends would like to change. *University* Meeting refuses the US telephone tax levied for military revenue. *San Jose* shared in sponsoring a conference on "Alternatives to Incarceration," and is exploring an interesting variety of fund-raising projects for John Woolman School. *Strawberry Creek* and *Palomar* Meetings shared information and support for the World Peace Tax Fund with their members at income tax time. *San Francisco*, in lieu of a committee, now has a Peace and Social Concerns Coordinator, one of whose tasks is compiling a list of people in Meeting who wish to be listed as contacts in various areas of peace and social concern. The February issue of *Korea Quaker News* carries Ham Sok Hon's touching essay, "I Am Nothing," written in memory of his wife, and also the letter from AFSC nominating Ham Sok-Hon for the 1979 Nobel Peace Prize.

Education and Good Order

Spring newsletters bring information and concern about the work and procedures of nominating com-

mittees. *Eastside* considered responsibilities of committee members and terminology for the member heading the committee; Santa Monica sought suggestions for who shall serve Meeting and in which capacities, and asked for volunteer members/attenders to be in touch with the committee.

University: "Here is opportunity knocking at your door, a chance to serve the Meeting in a way congenial to your interests." *Orange Grove* notes that our query on participation in Meeting "speaks to members especially as they are being asked by nominating committee to assume their duties, and their Overseers offer this statement: "... (a) request that all members lay it on their hearts to carry out the commitment made to Meeting on joining it by cooperating with nominating committee as it seeks the personnel necessary to carry on the Meeting's business. We find that most Friends want to continue their membership, and we hope that they will help the nominating committee fit their energies into the spot where the committee feels they are most needed. The Meeting's being very high on your list of priorities for service is necessary to its continuance and your enrichment and growth. The nominating committee is serving you as it seeks to put flesh into the spirit by filling the committees and offices structure that the Meeting has chosen." *University* Meeting's study hours cover topics reflecting a broad range of interest and concern: Singing Together, Spiritual Gleanings from Tolstoy, What About the Draft, Growing Up in Kenya, Prisons and Prison Visitation, Synanon Experiences. A "Friendly Look at Marriage and Family" was discussed and a "Last Lecture" series was given by several Friends, premised on this question to the speaker, "What in experience is important enough that if there was only this last opportunity to speak, what would be said?" Listeners respond in the same spirit. Their newsletter carries a "Who said it?" quiz, with quotations taken from mystics, reformers, and recent speakers at Meeting. Answers are scattered through the newsletter.

Claremont held a discussion meeting about the philosophy of the hospice movement, and what is happening locally with this kind of care. Meeting notices are printed weekly, shortening the time of after-worship announcements. *Grass Valley* has a New Testament study group, and following a gathering to discuss Meeting goals, Friends compiled this list of highly prized values: "the inner light, silent worship, search for truth, method of consensus, Christian and Quaker roots, respect for persons, loving community, compassionate service, non-violence in conflict, peace witness, world family,

sympiosis with nature, simplicity, joy." *Orange Grove* is working through both regular and special committees to insure "an integration of the family and religious life of Meeting's children with Meeting's adults." Young Friends of *New Mexico Quarterly* Meeting had a discussion on "How are we influenced by advertising?" while *Delta* Friends report plans for their regional meeting include a session on "Faith for the 80's" sparked by this quotation from Catherine Bruner: "Young Friends have been quoted as saying that joining the Society of Friends is like joining jello. If there is truth in that remark, what is it? What should it mean and what does it mean to belong to the Religious Society of Friends?"

Memorial Minute Beach Langston

Beach Langston was born to Lewise Beach Langston and Porter Wade Langston in Atlanta, Georgia, on December 10, 1911. He attended public schools and the Presbyterian Church where his father was an elder. He graduated from Webb School at Bell Buckle, Tennessee. He then graduated on a scholarship from the Citadel. That a pacifist emerged from four years of military college was evident in his immediate resignation of his second lieutenant's commission in the Army Reserve Corps upon its receipt. This unprecedented action took some doing because there was then no machinery set up for it. After receiving his master's degree in English at Claremont Colleges, he enrolled to seek his PhD in English while he taught part-time at the University of North Carolina. He married Catherine Curtis Cooper in 1935. The years in Chapel Hill, North Carolina, were rich ones, in spite of the double tragedy of the deaths of Catherine's parents, when he and Catherine invited her brother and sister, Frank and Dottie Cooper, to live with them. His supportive fatherliness encompassed them both.

Beach was a rare teacher. During the 42 years he taught (30 of these years at Cal Tech) he loved his subject, was uniquely dedicated to his many students, and cherished his colleagues in the humanities.

The causes he served were numerous. The Southern Conference for Human Welfare chose him as its first chairman for Texas; he served on several committees of the American Friends Service Committee in which his interest started in 1939, and on the Board of Escalon School. His Meeting, *Orange Grove*, was truly his enlarged family, and he served

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(Memorial Minute: cont. from Page 143)

it throughout his life in Pasadena, acting as Recording Clerk at Meeting for Business just before his death on April 10, 1979. A memorial meeting was held at the meeting house on April 15.

His book length manuscript, *William Faulkner: Christian Tradition and Myth*, shows his religious values and scope of knowledge of many ages and disciplines. He had almost finished a final re-writing of it. One of his colleagues has enthusiastically agreed to help finish it and get it published.

Beach Langston is survived by his wife, Catherine, his children, Kitty Barragato, Lewis Langston Busch, and Dorothy Heninger, grandchildren and step grandchildren, all of whom he dearly loved. There are so many others to carry forward his spirit, his values, and his memory in their own lives.

Vital Statistics

Deaths

Lloyd McCracken, Claremont Meeting. Memorial Worship Meeting was held March 31 for our Friend.

Beach Langston, Orange Grove Meeting. (Memorial minute appears in this issue of *Friends Bulletin*.)

Marriages

Linda Ellsworth and *Paul Brahce* were married April 7 under the care of University Meeting.

Wendy Batson and *Bob Eaton* were married under the care of San Francisco Meeting April 28.

Additions to Calendar

May, 1979

- 5 NPYM Steering Committee Meeting, Salem, OR at Frances Poynter's, 1245 Valley View Drive.
- 20 Southern California Quarterly Meeting, Orange Grove Meeting House, Pasadena.
- 18-20 College Park Quarterly Meeting, Ben Lomond Quaker Center.

June, 1979

- 7-10 Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, New Mexico.
- 27-30 Quaker Theological Discussion Group Conference, Malone College, Canton, Ohio.
- 10-16 Young Friends of North America, Friends School, Barnesville, Ohio.

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July, 1979

- 1-7 Friends General Conference, Earlham College, Richmond, Indiana
- 13-15 Central Alaska Friends Conference. For information, contact Box 252, Fairbanks, Alaska or Mahala Ashley Dickerson, 1330 E. 15th Street, Anchorage, AK (Phone: 907-277-1022)
- 19-22 North Pacific Yearly Meeting, St. Martin's College, Olympia, Washington

FWCC Seeks Executive Secretary

Herbert Hadley will be retiring in the Fall of 1980 as Executive Secretary of the Section of the Americas, Friends World Committee for Consultation. A Search Committee has been appointed to locate and recommend the best qualified individual to succeed him, with an expected entrance on duty September 1, 1980.

Correspondence and inquiries should be addressed to: *David H. Scull, Clerk, Search Committee, FWCC, 1506 Race Street, Philadelphia, PA 19102*. Where requested these will be handled in confidence by members of the Search Committee. A more detailed outline of the qualifications desired and the major responsibilities involved, together with a copy of the Section's Annual Report and other material, will be available upon request.

The Search Committee expects to meet in 1979 around September 21-23 and November 16-18.